

# THE CHRISTIAN CENTURY

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CHICAGO

*The* CHRISTIAN CENTURY COMPANY

Station M

## The Christian Century

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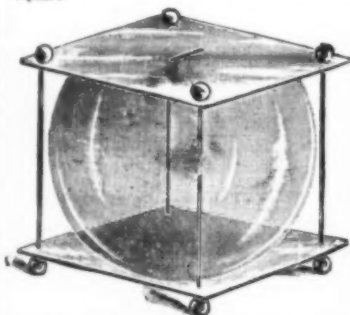
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# The Christian Century

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## EDITORIAL

### DELEGATE CONVENTIONS.

The more the question is pondered and discussed the more apparent it becomes that the plan of making our conventions, district, state and national, delegate bodies, grows in favor. In the development of this sentiment there is no disposition to criticize or underestimate the value of the conventions which have followed the older method. It would have been difficult, perhaps, to provide for any other than merely mass gatherings in earlier times. The churches were not so numerous, and there was fear that there might grow up some centralized power, which was more feared than any disorder that might ensue.

To-day the situation is different. It is clearly seen that our conventions cannot be truly representative unless the churches, which are the units of power in the brotherhood, have some method of expressing themselves. This they can only do when they send regular delegates to the gatherings, at which the interests of all are considered. As has often been pointed out, our conventions, as at present constituted, are only gatherings called by the missionary societies of such as are interested in missionary work and care to respond to the call. Strictly speaking, they have no voice on any other questions, and if they should wish to speak upon such themes as the destruction of the liquor traffic, the abolition of war, the social redemption of cities, the purification of politics, the improvement of the press, or the reunion of Christendom, they have no speech nor language in which to make themselves understood. If a resolution of this sort is introduced, there is no reason why it should be regarded as a legitimate topic for resolutions in a strictly missionary convention, and any delegate might well protest against its introduction as irrelevant and ungermane material. But even if such a resolution were passed, it would have no value beyond an expression of opinion on the part of the group that happened to be present. It could never be said that the Disciples as a brotherhood had made any expression of opinion on any subject.

But a far more serious side of the question is the responsibility of the churches as to-day felt and as it would be if our conventions were representative. At the present time the churches feel only the mildest sense of interest in the conventions. If the preacher wishes to go and will pay his own expenses and supply his

pulpit, there is no particular objection. Few churches think of sending their minister as an act of simple justice and self-expression. If others than the preacher go, it is wholly the result of individual choice. If any of those who should thus chance to go bring back to the church a report of the convention work, it is by accident rather than of set purpose. Thus the church as such feels no responsibility for the welfare of the convention, and only a mild concern to learn anything of what was done.

The representative convention would change all this. Every church in the brotherhood would be expected to send at least one delegate and as many more as its membership would entitle it to have, at the rate, say, of one additional delegate for each two hundred members. It goes with the saying that the minister would naturally be one of the delegates chosen. In most fair-minded churches, when the question was thus brought forcibly and regularly to their attention, the expenses of the minister would be provided. This ought always to be the case. In many instances other members, who by loving and faithful service were entitled to such a privilege, but unable to afford it, could be sent. It would be an epoch in their lives, and in return a blessing to the church. After the convention the inspiration that would be brought to the church by the reports of these members would more than repay it for the cost of their being sent.

But more than all this, the church itself would feel responsible for the purposes, ideals and aims of the convention in a manner quite unknown today. At the present time no church feels that it speaks in these gatherings or that it is in any direct sense obligated by the plans drawn up for the advance of the kingdom. To fill churches with this sense of responsibility would be to quicken the entire brotherhood and bring it into closer and more responsive harmony.

That the sentiment in favor of delegate conventions is growing is evident to even casual observers. Districts and states are incorporating this feature in their constitutions and it is increasingly apparent that such a step in our national convention would be timely, effective and in harmony with our desire to use all our forces in the most direct and fruitful way. Within a year of our centennial, it is time that we left off the garments of childhood and put on those of maturer years.

### RALPH WALDO EMERSON'S CONCEPTION OF IMMORTALITY.

It is true labors which are now laid on us for food, raiment, outward interests, cease at the grave. But far deeper wants than those of the body are developed in heaven. There it is that the spirit first becomes truly conscious of its capacities; that truth opens before us in its infinity; that the universe is seen to be a boundless sphere for discovery, for science, for the sense of beauty, for beneficence and for adoration. There new objects to live for, which reduce to nothingness present interests, are constantly unfolded. We must not think of heaven as a stationary community. I think of it as a world of stupendous plans and efforts for its own improvement. I think of it as a society passing through successive stages of development, virtue, knowledge, power, by the energy of its own members. Celestial genius is always active to explore the great laws of the creation and the everlasting principles of the mind, to disclose the beautiful in the universe and to discover the means by which every soul may be carried forward. In that world, as in this, there are diversities of intellect; and the highest minds find their happiness and progress in elevating the less improved. There the work of education, which began here, goes on without end; and a diviner philosophy than is taught on earth reveals the spirit to itself, and awakens it to earnest, joyful effort for its own perfection.

### THE PATH IN THE WOODLAND.

There's a path leading into the forest,  
Where the maples are shady and tall,  
Where the midsummer sun cannot enter,  
And ever the cool shadows fall;  
When my spirit is restless and burning  
From the heat and the toil of the day,  
I enter and leave care behind me,  
And follow the path far away.

In the heart of the woodland I tarry,  
Enthralled by the flowers and the trees,  
Where the haunts of humanity call not,  
In the low whispering notes of the trees;  
Discontentment has flown like a shadow,  
When the clouds give the sunlight release,  
And the silences hold me forever,  
In the clasp of an infinite peace.  
EUGENE CLAY FERGUSON.

Love those above you; they are worthy  
of your love; love those beneath you, and  
you will make them so.



## Correspondence on the Religious Life

*The Correspondent:* "I was interested in your reflections on Christian Science in last week's *CENTURY*. The unity of the Christian Science movement has impressed me most favorably. One spirit seems to permeate the whole body. This unity, to my mind, is greatly preferable to the discords often found in our more evangelical churches. Can there be any explanation for this unity other than it is the result of the truthfulness of its position?"

The present unity of the Christian Science movement is such which usually characterizes the initial stage of a new religious propaganda. The devotees of a new cult or a new denomination are invariably brought into very close sympathy with one another. The tenets they have come to profess seem to them to be stimulatingly satisfying, grandly comprehensive, and all explanatory. In their devotion to their faith they eagerly seek the whole world as converts. The spirit of foreign war and of active proselyting assures, at least for a time, an inner unity. Again in the early stages of a religious movement some dominating mind is the mind of all. Christian Science is as yet an autocracy. But such unity will not last. When the democracy of Christian Science begins to calmly think—and the democracy in the long run always asserts itself—it will find that its tenets are not grandly comprehensive nor all-explanatory. In trying to square the experiences of life with its faith it will begin to doubt, deny and disagree. No ultimate unity will be reached on philosophical grounds, much less on grounds of irrational philosophy. The way of unity is the way of love. Christian Science thinking and dividing will be greater than the present autocratic Christian Science. Unity is best; but division is better than death.

*The Correspondent:* "Why can't all our preachers be 'middle-of-the-road' men? They are not disquieting. What is the need of constantly disturbing the truth? We ought to let well enough alone. I do not like the disturber."

Luther was not a "middle-of-the-road" preacher; nor was Wesley, Calvin, Zwingle, Knox nor Campbell. Christ made a radical departure from the middle-of-the-road of his time. He left it at right angles. Paul followed him. Most of us are in the middle of the road because it is well worn and easy to travel therein. But the unpicked fruit is frequently to one side. It is only as men have left the beaten path that the world has become enriched by discovery.

If I could have my way I would have progress come in the most gradual and peaceable way. I do not like revolutions, or even disputes. I would have religious enlightenment come so imperceptibly to all that there would be constant growth with no jarring noise. This I take it is the middle-of-the-road man.

But history's way is not my way. It has

### George A. Campbell

its thunderings and lightnings and its awful cataclysms. I like Luther at this distance; but I think I would not have drawn nearer to him than the outskirts of the crowd when he touched the match to the Papal Bull. After he has proved himself by a hundred years I find myself a follower of Alexander Campbell. I feel, had I heard him, I would have feared to follow his pioneering. He would have appeared too reckless with the sacred accumulations of the past. His logic may have convinced me, but I confess I think would have kept on with the traditional. The movement seems safer when it has gathered numbers. The most of us are poor-sea men. It is only the rare soul that raises the anchor in his home harbor and pushes out upon the sea of infinite reachings. And ah, many of these sail on and on with no compass to guide. On the Infinite Sea will there be a harbor for every daring sailor-soul?

I am growing to pay daily homage to our forefathers. Not that I read them much, for they wrote to a different atmosphere than ours. Their charm to me is that they spoke what was in their hearts, counting not the cost. Their chief value is not in what they said, but the spirit of courage with which they said it. They were outspoken gentlemen. They were honest with themselves and with all men. They were not policy men, but princely men. They were not middle-of-the-road men; but we their followers are. We are the weaker breed. They swung the ax. We run the lawn mowers. They traced and slew the wild beasts of the forest, while we are timid when away from the well traveled road. The spectres of the darkness make us nervous. Where are we to get our strong breed of men from in the future if all the pioneering has been done? Who are the followers of the pioneers of the past? Their descendants who live in palatial homes, or those who are still "blazing paths where highways never ran"?

Our fathers were religious pioneers. May their breed never die!

As our fathers had their problems, we have ours. Ours were not theirs. Ours are our own. We have materials at hand that they never dreamed of. Science and criticism demand readjustments. Since the time of Christ no change in human thought has been commensurate with that which challenges the church today. No preacher who reads and thinks can long ignore this. There must be readjustment.

Discussion and investigation must continue. The way out is not the way of silence. The closed mouth is as dangerous as the rashly-opened mouth. The head cannot be liberal and the tongue conservative. If so the ministry will lose its conscience, and when that goes all that is vital has gone. It is said frequently, "You may believe it, but do not preach it." That

advice must be given with discriminate care. Thousands of pulpits lack power today because the vital beliefs thought in the study are not declared in the pulpit. If the preacher is over-zealous about the temper of his audience he may miss the burning message of the truth of God. The pulpit must ever be possessed with the spirit of abandon. It will never have this adjustable spirit if it studiously and determinately seeks to be in the middle of the road, nor if it seeks to follow wayward paths. It is not the truth that needs to be disturbed; but error that ever blocks the way of truth. The Gospel needs a free course in order to be glorified.

### Upgoing Through Pain.

One of the elements of our upgoing is pain. The middle-of-the-road adherent fears that his more venturesome brother will be lost in the marshes of doubt; while the latter fears that the former will lose the fullness of life because breathing the dust of the past. Sometimes these two elements are in the same church, and if love does not triumph friction results, and the church of Christ contends over its conceptions of Him. Sometimes father and son are caused to grieve for each other. The faith of the older grows more precious with years; while the younger is reckless in the strength of his youth. We should avoid unnecessary pain. We cannot avoid growth; but growth towards God is always reverential. Reverence exercises great care in its demolishing. It builds before it ears down. But there will be some pain, especially where the accentuation has been placed upon doctrines bound to pass rather than on the satisfying Person who ever abides.

### My Father and Son.

I am thinking of two who are most closely related to me, my father, who is ninety, and my son, who is nine. I sometimes wonder if I have caused the former pain because differing from him in some of my religious views. He has never said so. But his religion is everything to him, and the plan of salvation is to him very definite and plain. So it must grieve him sometimes to think I do not see it exactly as he does. He thinks the kingdom has not yet been set up; I think it exists wherever God's will is done in man. He thinks man is not naturally immortal, but becomes so by accepting Christ; I think every man is the child of God and therefore to live alway. He thinks the soul sleeps between death and the resurrection. I believe it goes to God and lives consciously on. He believes the devil is to be chained for a thousand years. I believe his chains are already being forged, by which he is to be chained forever. He believes in the infallible inspiration of the Word. I believe in the inspired prophet and apostle. He believes that Christ came to satisfy the justice of God. I believe he came as the unrestrained expression of God's heart. Does my father grieve because of my departure from his cherished

doctrines? I suspect he sometimes does. But he also rejoices that we pray together, that the same Christ that we worship is our common hope, and that by His word of life He has kept us to what is moral, earnest and purposeful. It would be painful, indeed, if our differences had caused a weakening of our love for one another; but such is not the case, nor should it ever be. I am a follower of my father, not that I always agree with him, but that I try to be true to my highest light, as he has been during his long life, to his.

My view-point, I think, is true; but I shall be satisfied if it proves to be as comforting as my father's and as vital. Will my son move out beyond my firmly held views and some day cause me pain? Will he tear down my theological buildings till through tears I behold them in ruins at my feet? The other day I told him for the first time the story of Jonah. At the conclusion he said: "That is all true, I think, but the whale part." That showed a daring that I thought might mean pain to me when my opinions per-

chance are all crystallized, and when faith is no longer something to argue about, but to trust for "the last long mile." But if he comes to believe in a Christ that keeps him good, should I grieve if he finds that some of my theological clothes do not fit him?

Let our sentence this week be from Sabatier, "God has no need to be brought back to man and reconciled with him; but it is man who needs to be reconciled to God."

I commend his, "The Atonement."

## The Centrality of Palestine

Frank M. Dowling

Geographically and historically considered the position of Palestine was central in the ancient world. Syria, and the figure might have been limited to Palestine, has been called the bridge between Asia and Africa—a bridge with a sea of water on one side and a sea of sand on the other. What individuals, what caravans, what tribes, what armies have crossed that bridge! When the curtain of authentic history is rolled up we see dwellers along the Nile and those who lived between the two great rivers passing and repassing on this bridge. Later on we see Assyrian and Egyptian, then Persian and Egyptian armies surging back and forth over this bridge and drenching it with blood. Whatever exchanges of courtesy took place between the two ancient seats of empire—Egypt and Western Asia—the royal equipage crossed over this bridge. Over this bridge passed the trains of merchants going back and forth between Egypt and Babylonia, and Persia, and even India. And later on, when the continent of Europe became aggressive and pushed her conquests into the Orient, though the figure of the bridge may have to be dropped, Palestine was found to lie in the natural pathway between the west and the east. Perhaps our bridge may be considered as a swinging bridge. Alexander the Great reached Egypt through Palestine, and Napoleon got as far as Palestine on his way to the Euphrates and the Indus, where he had dreams of empire.

I have a feeling that Palestine might more appropriately be called the *hub* than the *bridge*, for in it center the great highways of the ancient world. "All roads lead to Palestine" would be a truer saying than "all roads lead to Rome." There was the road from Damascus to the Mediterranean, the famous "Way of the Sea." The great south road diverged from the "Way of the Sea" at the Lake of Galilee, and was the road into Egypt. The great East Road ran down the valley of Jezreel, crossed the Jordan at Bethshan and stretched away across Gilead into Arabia. The travelers and merchants and armies of three continents passed back and forth along those highways. The life of the world throbbed through those great arteries.

It must be that many would think that I have been making impossible and mutually exclusive claims for Palestine as the

providential land. How can it be that one small land could furnish at the same time seclusion from the world and contact with the world? The answer is of the greatest importance. The secret lies in the division of the land into mountain and plain. The highways ran through the plains. The people lived on the hills. The tides of the world's life swept through the great plains of Palestine at the feet of her high and, in some cases, unattractive hills. Judea especially seems like a high, secluded seat reserved by Providence for a people whom he desired to witness the drama which the nations were enacting on the stage of the Palestine plains—and Judea was the home of the real Jews, the seat and center and source of the religious ideas and ideals of the nation.

Since the case I am trying to make out hinges on the explanation I am now making, I feel that my statements should be buttressed by high authority. In my mind George Adam Smith is the highest. I quote from him. "We now see why the Maritime Plain was so famous a war-path. It is really not the whole of Palestine which deserves that name of the bridge between Asia and Africa; it is this level and open coast-land along which the embassies and armies of the two continents passed to and fro, not troubling themselves, unless they were provoked, with the barren and awkward highlands to the east. So Thothmes passed north to the Hittite frontier and the Euphrates. So Rameses came. So, from 740 to 710, Tig-lath-Pileser, Shalmaneser, and Sargon swept south across Jordan and Esdraelon to the cities of the Philistines, entering Samaria, whose open gateways they found at Jenin and Kakhon, but leaving Judah alone. So, in 701, Sennacherib marched his army to the borders of Egypt, and detached a brigade for the operations on Jerusalem, which Isaiah has so vividly described. So Necho went up to the border of Assyria, and Nebuchadnezzar came down to the border of Egypt. So Camby-ses passed and left Judea alone. So Alexander the Great passed between his siege of Tyre and that of Gaza, and passed back from Egypt to Tyre, entering Samaria by the way to punish the inhabitants of Shechem. So the Antiochi from Syria and

the Ptolemies from Egypt surged up and down in alternate tides, carrying fire and rapine to each other's borders. From their hills the Jews could watch all the spectacle of war between them and the sea—years before Jerusalem herself was threatened.

It is granted that the Jews, as a nation, failed to grasp the high spiritual character of the kingdom of God. Nevertheless, under the hand of God, they builded more wisely than they knew, for they laid the foundations of the final, the universal religion. Their conception was that the House of the Lord should be established in the top of the mountain, and that all nations should flow into it, as they had seen all nations from the ends of the earth flowing along the roads that skirted their high hills. The true conception was in part the reverse of this, for while the House of the Lord was to be established (and they were establishing it) on the top of the mountain, it was to flow out to all the peoples who had passed by under their hills to and from their far-away homes, and to nations yet unborn, for the hill-top vision of their prophets was that Jehovah's name should be great from the rising of the sun even to the going down of the same. So when in the fullness of time the Fulfiller of all that the prophets had spoken and the Founder of the universal religion came into the world, in the supreme moment of his life he said to his disciples, "Go teach all nations."

Pasadena, Cal.

O near lights, and far lights,  
And every light a home!  
And how they gladden, sadden us  
Who late and early roam!  
But sad lights and glad lights,  
By flash and gleam we speed  
Across the darkness to a light  
We love, and know, and need!

—Arthur Stringer.

Every one who "comes home to God" must first, like the prodigal, "come to himself"; and there is no place like the chamber of quiet thought and prayer for that.—G. H. Knight.

God has mercifully cut time into small pieces for us, and given us draughts of sleep to wash them down.



## One Day in India

Adelaide Gail Frost

This is no great story; busy people, "very, very busy" people, will not find it paying to read this. It is true in every detail and it is just the day upon which I am writing, not in any way uncommon and yet I sometimes think that never a day passes that does not record its own particular event, distinguishing it from all the other days of the calendar, if we will but look a little beneath the surface. It is March and the morning is like a lovely June morning in Hiram. Some reader may, like me, feel nothing more can be said in nature's praise. My mother's verberna bed is a mass of snow and roses, several beds of pansies are rich with bloom, modest mignonettes and spicy nasturtiums speak of my far away first home. These flowers somehow seem to take away something from the sordidness of the life we so frequently see and touch.

It is a sweet Lord's day morning, the girls are preparing for Sunday school, my old woman tells me that my cart has come to take me to make some visits in the town. One of our married daughters, Kumaniya, is going with me because I shall visit some of her friends this morning. Though it is not eight o'clock I must wear my sun-helmet, for the actinic rays of the tropical sun are as busy on Sunday as on other days.

We pass through the busy streets of the town, India's "busy," slow, creaking ox carts with misshapen, top-heavy loads, porcupine loads of bamboos or crooked saplings and crazy twigs, high piled sacks of cotton or wheat or rice, on to the ever sordid scenes of the bazaar. Even on our main streets are unsightly ruins and heaps of bricks, unbaked save by the sun and crumbling to dust. Dust, dust settling on everything, on the open baskets of flour and sugar and salt, sifting into the bags of grain and spices, sticking to the trays of shiny, greasy sweet-meats. I wonder sometimes if I have ever seen a street where naked brown children do not roll in the dust, where wretched pariah dogs do not thrust their lean, sore decorated bodies near you, where a leper, or a beggar with some disgusting deformity, is not the one who most cordially salutes you! One so often sees the unlovely side of India in the bazaar, life seems so mean, so petty, so poor, so "of the earth-earthy." We turn up a narrow street, we appear to be about to cut off the corner of a broken wall but, as usual, escape and we stop in front of a house well known to us. There is a gunny-sack *portiere*, an old, bent, brown woman, thrusts her head out and bids us welcome. We go in and find a bright girl of twelve, perhaps, two young women, two old ones, and the mother of the twelve year old. There is a young son, too, and a lively baby boy who brings me his broken doll to mend. I tie its head on with the most intricate knot known to me, which the youngster quickly solves and returns my failure to me. In a month, I am informed, one of the girls is to be married.

I thought she was married, she was of such an age that courtesy forbade my being inquisitive. A very, very "old maid" for India, being quite sixteen I should say. The older relatives groaned for they told me it would take six hundred rupees (\$200), anyway, to marry her, i. e., entertaining the bridegroom's party, etc. I thought of yesterday, when a young teamster told me it would take five hundred rupees to entertain the guests to his sister's wedding, and the combined wages of the rather large family amount to some two dollars a week, at most three dollars. The prospective brides must hear the groaning over the expense of their "marrying off" and this one looks especially bored. I was told I was to be invited to the wedding. We read and sang together (three know how to read now), and when we arose to go we found an embassy from another house, a boy and girl, to ask us to be sure and come to their house. The mother we found looking sad and careworn. They are a good family, the father having a government office. She told me her trouble at once. Her younger brother was insane. She asked me pathetically if insanity were ever curable. She said he was in the Alizahr Indian College and over-study had caused insanity. They hoped so much from him and no money would be spared to effect a cure. We comforted her as best we could and read and sang of our Helper.

My home mail came to me enroute home. How eagerly I always look for my father's handwriting on at least one envelope (and seldom have I been disappointed in my more than ten years in India). The precious letter has come and one from my India mother, Miss Graybiel, and a letter from the Hiram Home-Coming Committee, which makes me feel I have still a little place on the dear old hill. I come home and open my papers, *The Century* and *Evangelist*, while *The Standard*, too, has come to Miss Burgess. How I enjoy your visits, dear CHRISTIAN CENTURY, and of other of our leading journals. Brother Brown did not visit Mahoba; he certainly would have found some of the home periodicals here that are published by our people.

We are glad Bros. Hamilton, Garmon, Huffman and Hall visited us. They brought cheer and courage by their recitals, sermons and companionship. We are "back numbers" in some respects, we hear little of the great world-doings through our ears and sometimes eyes get tired of looking at the characters of a stranger land. Our brethren need to pray for us that we do not grow narrow and dictatorial. The CHRISTIAN CENTURY has helped me by its visits and by books. We feel our church papers are capable of and in a position to do the cause of missions the greatest good.

The CHRISTIAN CENTURY will believe me

when I say that the *Christian Standard* was our library largely on the northern plains when my dear father was a home missionary. It was not the least, but one of the greatest blessings of our remote home. It came in the most brotherly manner with the ever welcome *Christian Evangelist*, and my father took the CHRISTIAN CENTURY's parent, the *Christian Oracle*, from its first number I believe. The three papers were meat for our faith. This is all believed to be apropos of the home mail.

After our eleven o'clock meal, when Miss Burgess and I talked of our mail, I came to my room to find an eager married daughter who had just received a letter from her husband, from whom I had also heard. We met each other with glad tears just back of our eyes because we knew that yearning prayers we had offered every day to God for her husband had been beautifully answered. He had wandered from Jesus and gone to the Hindu sect, the "Arya Sumay." He wrote me a rare letter saying that since two weeks his heart, that he thought could never change, had done so completely; he wants to be Jesus' only. He said: "I have been indeed a prodigal son; I will return poor in truth, save in this world's goods." He is on the electric car line in Caunpore. We will have a praise service tonight for answered prayer.

I spent my afternoon till the four o'clock church service looking over the letters in my rack, that should have been answered before and even now could not be answered, a few kept in that list that were answered years ago, but I keep them that they may warm my heart again.

There were special prayers at church today for the convention in Jubbulpore. The beautiful new Bible College was dedicated last Friday. Mr. Gordon is not here and one of my teachers, a slow young man who preaches, if slowly, shortly.

Our evening meal is over and my letter to the CENTURY done, but the mother and father far away must have their bit and then I must try to go to sleep without thinking too much of outlines of Indian history that must be presented to a class tomorrow. I wish our beloved Prof. Dean had made Indian history a specialty for outline now. He forced us to remember by fine outlines of history lessons. The wars that have devastated this land from the time of Alexander to the Amir of Afganistan are many, the Marathas of Poona and the warlike tribe of Haiderabad; do you know them?

ADELAIDE GAIL FROST.

These frequent looks of the heart to heaven exceedingly sweeten and sanctify our other employment and diffuse somewhat of heaven through all our actions. Solemn prayer, at fit times, is a visiting of God; but this were a constant walking with Him all the day long, a lodging with Him in the night.—Robert Leighton.

## Teacher Training Course.

### Lesson V. The General Epistles and Revelation

H. L. Willett

The General Epistles include Hebrews, 1 Peter, James, Jude, 2 Peter, 1 John, 2 John and 3 John. They are called General because they were not from one writer like the Epistles of Paul. They were written at various times during the apostolic age. They were probably but a small portion of the correspondence between the first messengers of Jesus and the churches and individuals in whom they were interested. But persecution wrought havoc with the Christian communities, and it is highly probable that much of the correspondence relating to early Christian life has perished.

Hebrews. This Epistle, which in most of the early collections followed the letters of Paul, was in the east attributed to that apostle. But in the western church and in more recent times its non-Pauline character has been fully admitted. It is unfortunate that the Revised Version retains the words which attribute its authorship to Paul through their decision "to leave unchanged the titles given in the Authorized Version." The author is entirely unknown. Conjecture has named Barnabas, Apollos and even Aquilla and Priscilla, but without decision. The epistle was addressed to Jewish Christians, probably in Rome, to point out the relation between the law of Israel and the gospel of Christ. The date was probably somewhere near 90 A. D.

1 Peter. The close resemblance of this epistle in tone and style to the writings of Paul has led some scholars to regard it as the work of a disciple of Paul. But this need not prevent the acceptance of the book as the work of Peter, considering that he may well have been strongly influenced by the work of Paul. The letter was written by Silvanus, or Silas, the former friend and companion of Paul (5:12, cf. Acts 15:40, 1 Thess. 1:1), which may account for any difficulties which seem to stand in the way of its recognition as fully Petrine in character. It seems to have been written from Rome (the "Babylon" of 5:13 is unquestionably a cryptogram for "Rome") about the close of Peter's life (about 65 A. D.) if it is from the hand of the Apostle himself, or 75-85 A. D. if it contains Silvanus' record of Peter's instructions. Its purpose is to strengthen the hearts of believers in a time of persecution.

James. That the author of this brief document was James, the brother of the Lord, has been the tradition of the church for centuries. The importance of this leader of the Jerusalem leader church is noted in several passages (1 Cor. 15:7, Acts 15:13, Gal. 1:19, 2:9-12, Acts 21:18, etc.). The tone of the letter is advisory and practical. It emphasizes the necessity for a good life, which must be the expression of Christian faith. The date has been placed as early as 52 A. D. But there is a tendency at present to regard

it as later, perhaps 85 A. D. It was addressed primarily to Jewish Christians ("the twelve tribes of the dispersed Jews"), but its counsels are universal.

Jude. Beyond the tradition that this book was the work of Judas, the brother of James and of the Lord (Matt. 13:55, Mk. 6:3), no conjecture can be made as to its authorship or date. Its references, to the writings of the apostles and to the apocryphal literature (vs. 9, 14, 15) would indicate a somewhat later date, perhaps 85-90 A. D. Its warnings are directed against the danger of following the selfish, sensual and erroneous teachings of false leaders.

2. Peter. Closely following the pattern of Jude, and in its central section practically repeating its words, the book of 2 Peter adds many new and attractive features to the messages already given. That it aims at recognition as the work of the Apostle whose name it bears is shown in 3:2. Of the large amount of later writing, claiming to be the work of the Apostle Peter ("Gospel of Peter," "Apocalypse of Peter," etc.), this work alone seems to have found admission to the New Testament canon. But its opening chapter alone would make it worthy of such honor. Its date may be placed somewhere in the first part of the second century A. D.

1 John. The clear resemblance of style and content between the Gospel of John and the three epistles that bear the name of this apostle have left little doubt that all are from the same source. The First Epistle is a homily of meditation, addressed apparently to the churches of Asia, which were in danger of being led away by false teachings regarding the reality of Christ's incarnation, and by tendencies toward a false sense of wisdom and inattention to the simple moralities of the Christian life. The tradition which assigns these epistles to the last decade of the first century accords best with the facts.

2. John. A brief epistle to some church ("the elect-lady") in Asia Minor, warning against false teachers, and enjoying the commandment of love.

3. John. An epistle to a fellow-worker, Gaius by name, who is commended for his labors, and censuring a certain Diotrephes for his opposition.

Revelation. The book which stands last in our arrangement of the New Testament is an apocalypse, or revelation, of Christian mysteries which only the followers of Jesus are supposed to understand. Jewish writings of this character were very numerous from the times of the Book of Daniel and the Book of Enoch, 165 B. C. to the close of the Jewish state and the end of the first Christian century. They were written in that pictorial and lurid style which employed the figures of beasts, monsters and physical convulsions to rep-

resent political and religious events. The purpose of this book is "the revelation of Jesus Christ," in his real power as a ruler of the world, a representation greatly cheering to the persecuted saints in the reigns of Nero and Domitian. The great events kept constantly in view in the figurative language of the book are the Neronian persecution of Christians at Rome in 64, 65 A. D., and the overthrow of the Jewish state by the destruction of Jerusalem in 69, 70 A. D. The purpose of the work was to encourage the saints in the midst of their bitter sufferings with the promise of certain overthrow of the wicked world-power of Rome and the triumphant reign of Christ which these terrible events were ushering in. The radical difference between the style and spirit of this book and the Gospel and Epistles which bear the name of John has been accounted for by the view that it was the work of the period 65-70 A. D. and thus the first of the Johannine writings. Others place it at the end of the century, and attribute it to "John the Presbyter" or some other writer of the age.

Literature—Steven's "Messages of the Apostles"; Hazard-Fowler, "The Books of the New Testament"; Farrar, "Early Days of Christianity"; Willett and Campbell, "The Teachings of the Books"; Porter, "The Messages of the Apocalyptists."

Questions—1. What are the General Epistles, and why are they so called? 2. What may be said regarding the authorship and purpose of Hebrews? 3. What can you say of 1 Peter? 4. To whom does tradition assign the Epistle of James? 5. What are the characteristics of Jude? 6. What may be said regarding the authorship of 2 Peter? 7. What is the character of 1 John? 8. What were the objects of 2 John and 3 John? 9. Describe the nature and purpose of Revelation.

#### "TO MAKE THE DAY GO EASY."

BY ANNA BURNHAM BRYANT.

We looked up as the door opened shyly and the Big Boy entered.

"Don't go!" he said, as we started to move aside a little. "I just stopped to look in and speak to mother as I went by the door. It helps to make the day go easy."

A word, a kiss, a loving look, "to make the day go easy!" Who has not asked or longed for it? There are people whose cordial greeting in the morning is a benediction for the day; brave souls whose words in passing is like a strong and helpful handclasp in its inspiring friendliness. Who would not go out of one's way to meet them of a morning?

We are a needy folk. We go about the streets with set, grim, hungry faces, often not telling our trouble, not even wishing any one to guess it. Yet, all the while, we wish some word would come—"to make the day go easy."

## The Sunday School--Reunited\*

H. L. Willett

### THE COMMISSION.

We owe much to the Fourth Gospel for its narratives of Christ's life, which are omitted by the Synoptists. Among these there are none more informing than the two interviews with the disciples in the upper room. It may have been the same place in which the Passover supper was eaten. It may have been the room in which the Pentecostal fervor came upon them. In any event, it was a notable spot in their history.

In spite of the testimony of the morning, and the witness of the two of their number who had been met by Jesus on the Emmaus road, it was hard to believe that he was alive again. Far from the ability to frame a resurrection legend with which to deceive the world, these men were hardly able to believe the truth to which several of their number had become witnesses. They were still timid and persistent. There is no indication that the authorities had any purpose to arrest any of them. The Sanhedrin was quite satisfied to have compassed Jesus' death. Nothing more was to be feared from the heresy which had threatened to lead the nation astray. Yet the disciples were terrified at the mere thought of such a danger, and had shut and locked themselves in seclusion for fear of what might happen.

### THE SIGNS.

In such a moment Jesus made himself known to them. At first they hardly knew him. Upon all his post-resurrection appearances there seems to have been a hand of mystery laid. It was only when "he made himself known to them" by familiar word or sign that they knew him. It was the same in this case. First he spoke, as he had done to Mary at the tomb. His familiar voice was enough to bring them certainly. Then "he showed them his hands and his side." Was this the same body he had worn in the flesh? There would seem no doubt left if the wound prints were in the hands and side. Yet St. Francis bore such wounds, by long meditation on the sufferings of the Lord. There are greater wonders in heaven and earth than we can explain, and the life and actions of the Master after his three-days' stay in the sepulchre of Joseph are among them. But by signs like these, his voice and his wounds, he convinced them. "Then were the disciples glad when they recognized the Lord." It is ever so. His voice and his wounds are the proofs of his reality. "My sheep hear my voice," "Behold my hands and my side."

"Hath he marks to lead me to him  
If he by my Guide?"

"In his hands and feet are wound-prints,  
And his side!"

\*International Sunday school lesson for June, 1908. Jesus appears to the apostles, John 20:19-31. Golden text, "Thomas answered and said unto him, my Lord and my God," John 20:28. Memory verses 19:20.

Next came the commission. In each of the four Gospels and in the Book of Acts the great commission of Jesus is recorded. It is not given by any two in the same words, which shows how little either Jesus or the disciples set store by verbal accuracy. Matthew's version emphasizes the triple name. Mark records the dangers of disbelief. Luke bids them tarry in Jerusalem till the signal should be given. John likens the commission of Christ to the disciples to that of the Father given to Christ. The Acts speaks of the widening circles of apostolic preaching. But in all the five versions the central thought is preserved. They were "to go out and preach everywhere that men should repent." It was to be a world-wide evangel.

To make more impressive Jesus' authority, and the endowment of power which they were to receive, he breathed upon them, and bade them receive the Holy Spirit. By this significant figure of action Jesus wished them to understand that only as they caught his spirit, gained his point of view, and were filled with his passion, could they do his work. They were to go forth as his representatives. It was theirs to announce in his name the terms on which the pardon of sin could be secured. Not that they had any authority to perform any act of absolution. "Who can forgive sins but God alone?" And not even God can forgive sins unless the sinner, with penitence and prayer, accepts the divine assistance in regaining character. Pardon is not a legal act which sets a man free from the penalties of sin. It is rather the condition of Christ-likeness which roots sin out of life by the grace of God. The apostles were not ecclesiastics, with powers to legislate, to absolve, to command. Much less could they convey to any successors in a hierarchy any such powers. They were "witnesses" for Christ, that, and nothing more, and their words have just the authority which their nearness to Christ and their single-minded devotion to his will gave them.

### THOMAS.

The sort of men who made up the company of disciples is admirably illustrated in the case of Thomas. He was a raw, untrained, matter-of-fact sort of man. Neither the death of Christ nor the Day of Pentecost changed this. It is the Fourth Gospel that gives Thomas his real character among the disciples of Jesus. He had boldly advised the rest to go up to Jerusalem and die with the Lord, when he told them of his danger. When Jesus spoke of his departure from them, Thomas, the man of fact, with little imagination, but a great wish to find reality, said, "Lord, we know not whither thou goest; how can we know the way?" So now once more he appears as the one to insist on plain, ocular proofs that the Master is alive again. He would not believe the good news. He was no

"doubter" in the sense that he set himself against evidence. The "doubter" does not want evidence. He wants to be free to disbelieve; not so Thomas. He was eager to find the truth. The Gospel asks no better type of mind than this, so far as its proofs are concerned. It only asks the attention which men of the Thomas type are so ready to give, and it is abundantly able to make good its claims.

### THE CONFESSION.

But do you suppose that Thomas actually put Jesus to the test? Can you imagine him, on that second Sunday evening, walking up with cool and calculating accuracy to examine the wounds of the Lord? Rather, in an agony of joy and reverence must he have flung himself at Jesus' feet, crying, "My Lord and my God." Jesus knew that all could not see as Thomas did, and he prized the mind that occupied higher proofs than the physical. Yet the men of the Thomas sort are a great host to-day. They have not much of an eye for the unseen. They are not gifted with religious emotion. But all at least can discern the wound-prints in the body of the Son of Man, and by that evidence win the life which is not faithless but believing.

Many other signs! Yes, truly, for our Gospels are brief, and the life of Christ was crowded with works of good. Yet these few we have, and they are enough. The life of the Lord has never yet been written, and it never will be save in the great book of the World Redeemed, where every transformed life is a page, and every century of Christian triumph a chapter. In comparison with that weighty volume how few and brief are these pages of the Gospels. Yet they are enough, for they "are written that we may believe that Jesus is the Messiah, the Son of God, and that believing ye may have life in his name."

### Daily Readings.

M. Appearing to the Disciples. John 20:19-31. T. Appearing in Galilee. Matt. 28:1-17. W. Appearing to the eleven. Mark 16:9-14. T. Appearing to the two. Luke 24:13-35. F. Appearing in the midst. Luke 24:36-43. S. Appearing unto many. 1 Cor. 15:1-12. S. Appearing during forty days. Acts 1:1-12.

Prayer is more than a kneeling and asking something from God—much more. What we need is to get into the presence of God. We want the hallowing touch of God's own hand and the light of His countenance. Tarrying in His presence, we must have the breath of God breathed into us again, renewing the life which He created at the first.—*Mark Guy Pearse.*

He who will not believe what he cannot see sees nothing worth believing.

It's no use to talk of being holy if His Presence does not make you happy.



## The Prayer Meeting--Willing to be Bound

Topic for June 10. Acts 21:8-14; Phil. 3:4-14

### Willing to Be Bound.

Topic, June 10: Acts 21:8-14; Phil. 3:4-14.

Who is this man that announces so firmly his readiness to be bound? What does he expect to accomplish by his bondage? What are his motives? These questions being answered, the benefit of his example will accrue to us by way of warning or incitement to the emulation of his virtues. Fools and fanatics have been subjected to humiliation and indignity, and have gloried in their disgrace and suffering. Prophets of God have been stoned and killed by the men whom they were sent to benefit. Where does Paul belong?

#### A FREE MAN.

Paul was free-born. The spirit of a free man was his by right of inheritance. He jealously guarded his right to think and act for himself. The breath of tyranny stirred his soul to wrath. His Roman citizenship and his Jewish birth admonished him not to be brought into bondage to any man or institution. Had he been born a slave, his resentment might not have been kindled at the thought of the treatment awaiting him at the hands of his countrymen, for its outrageous character

### Silas Jones

could not have been understood by one of slavish spirit. They who have rights and dare maintain them feel the thrill of noble resolve and utter abandon to high ideals when they read that Paul counted not his life dear unto himself that he might fully accomplish the work of a man.

#### "FOR THE NAME OF THE LORD JESUS."

We have said that Paul was a free man. He makes this claim for himself. He also speaks of himself as a slave. He was free because he was a slave. In Jesus he found all that he aspired to be. And not only so, he received from Jesus the assistance he needed for the realization of his ideals. Such enslavement as he accepted is the truest freedom. There is no room in a life bound for Christ for cherishing any but the purest sentiments. Abstract right has no meaning for the disciple of Christ. He sees men and their needs, and he comes to a knowledge of duty. He learns of God and the solemn obligations arising out of man's relation to God are impressed upon him. He cannot be an individualist, for what he does is done for

the name of the Lord Jesus.

#### MINISTERING UNTO THE SAINTS.

Sectarianism showed itself early in the history of the church. There were among the disciples of the first generation some who insisted on terms of salvation which the Lord had not commanded. They were Jews and bitter enemies of Paul, whom they denounced as a traitor to the faith of the fathers because he taught that men were saved by faith and not by works of law. There was danger of serious division in the church. Paul was going to Jerusalem with aims from the Gentiles for the poor disciples in Jerusalem that he might not only relieve the distressed, but also promote unity among brethren by exhibiting the fruits of the spirit in the hearts of Gentiles. He knew there was danger in the city. The unbelieving Jews were greatly incensed against him, and sought a favorable opportunity to murder him. Under ordinary circumstances he would not have put his life in jeopardy. He was daring, but not reckless. But when the peace and unity of the church required his presence in Jerusalem, he was ready for whatever might befall.

## Christian Endeavor--True Penitence

Topic for June 7. Psalm 51

Repentance cannot undo the sin of which we repent. David had procured Uriah's death. His repentance for what he had done did not restore Uriah to life. Matthew tells us that Judas repented of his betrayal of Jesus, but his repentance did not secure Jesus' release, or save the innocent One whom he had betrayed. And our repentance cannot undo the effects of sin—it cannot atone for the guilt of it. Our sorrow that we did wrong cannot reach back to the wrong and absolve the evil of it, and then follow it along its track of influence upon our own character, which it has alienated from God, and overcome that separation and bring us back to God in right relations again. Penitence can prepare the way for God to do all that can be done to undo and atone for sin, but only God can undo and atone, and God can act only through truly repentant souls. What is true penitence?

True penitence is sorrow for our sins. It is real sorrow. It does not look for excuses, for palliation, for defects or faults in those against whom we sinned, or for sins of theirs which we make the justification of ours. It does not say, "Others have done as bad. It does not console itself, "Oh, well, it is inevitable that such things should happen, but time will make me feel all right. I shall forget the sting and shame of it." It does not say, "Oh, God has made us so, and he will not be severe." It sorrows with a sincere and

honest sorrow, and knows that it deserves nothing but judgment.

True penitence is humility. It does not say, "Once doesn't matter, and was perhaps necessary to put me on my guard. Now that I am experienced, I shall not fall again; I have learned how to stand firmly now." Oh, no, it knows that it will fall again in the same way, or in some new way, just as disastrously, unless there is help from above and it distrusts itself and leans on God, and says, "Lord, unless thou hold me, I shall not stand."—R. E. Speer.

#### INCIDENTS AND ILLUSTRATIONS.

The portrait of Dante, painted upon the walls of the Bargello, at Florence, for many years was supposed to have utterly perished. But an artist, determined to find it again, went into the palace where tradition said it had been painted. The room was then a storehouse for lumber and straw, the walls covered with dirty whitewash. He cleansed the whitewash from the wall, and outlines and colors began to reappear, until at last the face of the poet was revealed. Christ came to restore the defaced, but not effaced, image of God in man.—*Missionary Review*.

A man came to an evangelist desiring relief from a guilty conscience. He related an awful story of sin and said, "Sir, I want God's pardon." The evangelist told him

that he must make an honest attempt to undo the past. "But," said the man, "that will mean prison, and it may mean prison for life." The evangelist replied, "It will do no good to talk about pardon and peace as long as there is wrong to be righted." And true penitence would not have it otherwise.

#### FOR DAILY READING.

*Monday*, June 1: Repentance is sorrow, Acts 2:37-38; *Tuesday*, June 2, Repentance is humility, James 4:8-10; *Wednesday*, June 3, It involves confession, Lev. 26:40-42; *Thursday*, June 4, It bears fruit, Matt. 3:4-9; *Friday*, June 5, It is turning from sin, 2 Chron 6:24-27; *Saturday*, June 6, It leads to God, Acts 3:14-19; *Sunday*, June 7, Topic, Songs of the Heart, VI. What is true penitence? Ps. 51. (Consecration meeting.)

Perhaps I do not know what I was made for; but one thing I certainly never was made for, and that is to put principles on and off at the dictation of a party, as a lackey changes his livery at his master's command.—*Horace Mann*.

*Two Birds with One Stone*—Mrs. Benham—"What are you going to do with that hair-restorer?"

Benham—"I'm going to use a little on my head and the rest on that hair mattress of yours."—*New York Press*.

## With The Workers

F. L. Moore is the new preacher at Abingdon, Ill.

Ira E. Carney has taken the work at Orange Center, Iowa.

C. E. Dunkleberger has accepted the Audobon (Iowa) pastorate. He goes from Cumberland and Bethel.

W. L. Harris has entered upon his second year with the church at Lyons, Kans., where every department is advancing.

W. L. Porterfield, of Pasadena, Cal., has been elected a member of the International Sunday School Committee.

B. F. Wilson has accepted a call from the Church of Christ at Lancaster, Tex., and will move his family there at once.

M. D. Adams, missionary of the Foreign Society, so long stationed at Bilaspur, India, has reached Hiram, Ohio, to join his family.

W. A. Taylor, of Bowen, Ill., reports progress in the new church. The foundation is completed, and the carpenters have the frame-work looming up.

Bro. Cory reports more fires at Colchester, Ill., and says people are afraid to assemble in the opera house, where they are meeting until they can rebuild.

The church at Flanagan, Ill., will hold a four weeks' meeting in September. J. R. Golden will preach. Charles E. McVay of Benkelman, Neb., will sing.

A feature of the program of the Iowa state convention will be the presentation of an Alexander Campbell life-size painting at the State Historical building.

W. A. Haynes will close his work at Mt. Sterling, Ill., about August 1. Any church that is thoroughly alive and missionary, may correspond with him if it so desires.

Last year the Sunday schools gave the Foreign Society \$77,000 on Children's Day. It is hoped, and some dare even to believe, that they will give \$100,000 this year. May it be so.

Camp Point, Ill., will enlarge by building a men's class-room. The ladies have decided to decorate the interior of the main building. Both improvements are needed.

N. B. McGhee reports one confession at Lordsburg, N. M. He will close his work at that place in July, and a young married man will be wanted to succeed him. Write to Miss Elizabeth Swan.

W. Y. Allen has entered upon his work at Ft. Scott, Kans., having recently left Salem, Ind. Good audiences greeted him. The young people have been reorganized, and prospects are bright.

It is hoped to remove entirely the mortgage on the church at Upper Troy, N. Y., before July 1. The debt has just been reduced to \$300. J. S. Raum, the minister

there, will be available for one or more meetings in the autumn.

J. C. Mullins is happy in the beginning of his labors as pastor of the new church in Oak Park, Ill.

Miss Irene Milleson, 23 Irving street, West Somerville, Mass., desires to begin work as a singing evangelist. Address her for terms.

The church at Alexandria, Ind., which has had a remarkable growth during the last nine months, has given its pastor, Wilhelm Grant Smith, a call for three years more with an increase of \$150 in salary.

J. F. Ryan is to close a three years' ministry with the church at Quaker City, O., on May 31. During this period the church has made substantial advancement, and every department is in a healthy condition.

On each of the last two Sundays before April 27 there was one confession at Monmouth, Ore. E. C. Wigmore has been the minister there, faithful and efficient, but was to close his work on May 12, to begin at Springfield.

The annual meeting of Central Church, Syracuse, N. Y., was held last week. The church raised during the past year \$5455.49. About \$600 was given for missions. Joseph A. Serena is the earnest and capable minister.

A great company of new missionaries of the Foreign Society will sail from San Francisco September 15, on the good ship "Mongolia." There will also be a number of missionaries returning to the mission fields from their furloughs.

T. L. Reed was called to Chapin, Ill., to succeed Bro. Porter, who is now at Macon City. He finds the work in good condition and the future outlook hopeful. His family will remove to the new field as soon as the school term is out.

Andrew J. Adams, of Wenatchee, Washington, reports their building too small and the work still growing. There are seventy people in the teacher training course. He recently held a short meeting at Quincy, where a church of twenty will be organized.

The Christian church at Lindsay, Okla., a thriving new town in the richest section of the new state, is in want of a good pastor for full time. Permanent home and unlimited opportunity for the right man. Address President Board, Christian church, Lindsay, Okla.

G. W. Zink, of Loami, Ill., has closed a profitable meeting with the church at Cantrall. The old church at Cantrall has just closed its eighty-eighth year under the leadership of Lewis P. Fisher. Thirty have been added to the membership, \$50 raised for missions, and the saloon driven out of the town.

A large part of the \$50,000 pledged one year ago by Mr. Robert Stockton for a

new building for the Christian Orphans' Home, St. Louis, has been paid to the contractors. The building will be completed in about three months. It is a beautiful building, perfectly modern. It ought to be the pride of the whole Brotherhood of the Christian Church. When completed this building with grounds will cost in the neighborhood of \$100,000.

The National Benevolent Association has a fine wheat farm in Barton Co., Kansas, for sale. Barton county is seven times the banner county for wheat. 20 acres of this land is in the village of Dundee, eight and one-half miles west of Great Bend, Kans. The whole tract, 130 acres, is adapted to the growing of any kind of grain and alfalfa. It can be had at \$60 per acre by applying to Mosbarger & Gilbert, Pawnee Rock, Kans.

Our foreign work is on the threshold of a great advance. The missionaries have planted the seed, often in tears and pain. Now the harvest is springing forth. From every land comes encouraging news. At Bolenge, Africa, 133 have been baptized since last summer. There are 1,000 in the Sunday school at this point. Nearly 1,000 were added to the church in the Philippines last year by our missionaries; there will be still more this year. Our missionaries in Japan report baptisms con-

(Continued on next page.)

### DR. TALKS OF FOOD.

#### President of Board of Health.

"What shall I eat?" is the daily inquiry the physician is met with. I do not hesitate to say that in my judgment a large percentage of disease is caused by poorly selected and improperly prepared food. My personal experience with the fully-cooked food, known as Grape-Nuts, enables me to speak freely of its merits.

"From overwork, I suffered several years with malnutrition, palpitation of the heart, and loss of sleep. Last summer I was led to experiment personally with the new food, which I used in conjunction with good rich cow's milk. In a short time after I commenced its use, the disagreeable symptoms disappeared, my heart's action became steady and normal, the functions of the stomach were properly carried out, and I again slept as soundly and as well as in my youth.

"I look upon Grape-Nuts as a perfect food, and no one can gainsay but that it has a most prominent place in a rational, scientific system of feeding. Any one who uses this food will soon be convinced of the soundness of the principle upon which it is manufactured, and may thereby know the facts as to its true worth." Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

stantly. Great numbers are being added also in India. The gains are much more rapid in heathen lands than at home in proportion to our membership at home and abroad. A great and better day is surely dawning.

June 9-11 is the date of the convention for the Seventh District of Illinois. Large delegations are expected by the church in Salem where the meeting will be held.

While the Easter offering has run somewhat ahead of last year, it has not kept pace with the growing needs. Many Bible Schools have seemingly turned a deaf ear to the orphans' cry. How can these schools look up and invoke the blessing of our Lord when they have said to his suffering little ones, "Be ye warmed and be ye filled"? Let all of our Bible schools have fellowship with our Master in this beautiful ministry and then they may confidently expect His blessing. He that hath pity on the Lord lendeth to the poor.

#### BETHANY CHURCH, LINCOLN, NEB.

The church here has been greatly uplifted recently by the visit of Brother Warren, our Centennial Secretary, and Dr. and Mrs. Dye, of Belengi, Africa. Brother Warren was with us on the first Sunday in May, and gave his great address on "Tithing." At the conclusion of the discourse, more than one hundred signed their names either as being already tithers or as willing to be tithers in the future. This gives us a hundred members and more who are tithing their incomes for the Master's work. Brother Warren has a great message, and any church can count itself fortunate that enjoys a visit from him.

Dr. and Mrs. Dye have just gone away from us, and they have left behind them a benediction which can neither be described nor imagined. They both addressed our people on more than one occasion. They have a wonderful story to tell, and it is one that quickens the spiritual life in a marked degree. We have a half dozen more student volunteers as a result of their visit with us. Mrs. Dye is the representative of the University church on the foreign field, and we are glad to have such a woman as Mrs. Dye representing this institution and church in the land of Africa.

We are soon to begin work on the new church building. It is to be of the Greek Temple style of architecture, built of brick with press brick finish, and is to have a seating capacity of fifteen hundred, exclusive of the Sunday School Department.

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which will be complete in equipment and accommodate an audience of one thousand or more.

The work of Cotner University this year is beyond that of any other year of its history, and great things are yet ahead. Wonderful consecration and sacrifice are to be found on every hand. Victory is ours.

H. O. PRITCHARD,  
Minister of University Church.

#### ILLINOIS FIRST DISTRICT CONVENTION.

The most successful convention of the Disciples ever held in northern Illinois closed at Freeport on Thursday evening of this week.

The attendance was large and the delegates enthusiastic. The treasury reported a comfortable balance, and the year's work reported by the Secretary a very satisfactory one. The program was made interesting through the presence of such men as State President H. L. Willett, Parker Stockdale, J. Fred Jones, C. G. Kindred, H. H. Peters and others. Freeport took good care of the convention through the co-operation and help of our religious neighbors. The church here is only a mission, having been organized less than two years ago. It has been supported in the past by the District largely, but the cheering news was brought us by Bro. Jones, State Secretary, that the First church at Bloomington has made us its Living Link. This gives us much courage and hope. The opportunity to build up a strong church here in this city of 20,000 is one of the greatest openings in the country. The door is open through the influence largely of the great sanitarium here, at the head of which is Dr. J. T. White, a Disciple of old Missouri stock, whose dream of years has been to build up a great institution on the lines of the Battle Creek Sanitarium. The great hosts of friends of the institution among the very best people of the city give us a prestige and a hearing in our church work that we could not otherwise have at the start. The District Convention voted to continue support to this place, which in addition to the Bloomington help will make it possible for us to plan and carry forward a number of things for the increase of the church.

The officers for the coming year were elected as follows: President, J. M. Ross, Walnut; Vice-President, Judge H. M. Trimble, Princeton; Secretary, D. F. Seyster, Lanark. Board members, George A. Potter, Erie; Daniel Wolf, Polo; David Wolf, Lanark; Bible School Superintendent, Mamie Hoover, Sterling; C. E. Superintendent, Guy L. Zerby, Tampico.

Everything was harmonious from start to finish in the convention, and the work of the new year is entered with great hopefulness.

F. W. EMERSON.  
Freeport, Ill.

The evidence of the senses is good, but that of the soul is stronger.

#### A CHEERFUL LETTER FROM LU CHEO FU, CHINA

We are glad to report four more baptisms here. Two of them are young men, medical students. This makes nine conversions recently.

Dr. Butchart has a staff of two graduate assistants and seven students, all of whom are Christians except one, and he is just a recent addition. He is a very promising young man, and will probably believe the Gospel when he has heard more of it.

The medical work this year has surpassed all former records. In eleven months there have been 28,600 treatments and 1,035 out-visits. When the number for April is added to this, there will be over 30,000. Think of 315 in one day! Two days this spring the number went over 300. The daily average for the month of March was 177.

The hospital is crowded with patients, and many are turned away because there is no place for them. Those who are accommodated are sent away as soon as possible to make room for others. The gatehouse has been turned into a ward, and four men are sleeping there. The hospital needs to be enlarged and the force increased to meet present and future needs.

The hospital brings many callers to our home. The high-class ladies are not will-

(Continued on next page.)

#### FLY TO PIECES.

*The Effect of Coffee on Highly Organized People.*

"I have been a coffee user for years, and about two years ago got into a very serious condition of dyspepsia and indigestion. It seemed to me I would fly to pieces. I was so nervous that at the least noise I was distressed, and many times could not straighten myself up because of the pain.

"My physician told me I must not eat any heavy or strong food and ordered a diet, giving me some medicine. I followed directions carefully, but kept on using coffee and did not get any better. Last winter my husband, who was away on business, had Postum Food Coffee served to him in the family where he boarded.

"He liked it so well that when he came home he brought some with him. We began using it and found it most excellent. While I drank it my stomach never bothered me in the least, and I got over my nervous troubles. When the Postum was all gone we returned to coffee, then my stomach began to hurt me as before and the nervous conditions came on again.

"That showed me exactly what was the cause of the whole trouble, so I quit drinking coffee altogether and kept on using Postum. The old troubles left again and I never had any trouble since."

"There's a Reason." Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



ing to come to the clinics and mingle with the common people, so they come up to our home. These, with many who come over from the clinic, and others who come only to call, make my work of entertaining very heavy. There have been 550 in less than six months.

The doctor is almost swamped with work, and the demands are very heavy upon him. His strength is not equal to them.

NELLIE D. BUTCHART,

Lu Cheo Fu, China, April 6, 1908.

#### AN ENCOURAGING RESPONSE TO THE ORPHAN'S CRY.

The returns from the Easter offering for the first four weeks of this year show an encouraging gain over the corresponding time last year. Several Bible schools have made gratifying gains.

The following list is made up from the early reports:

	1907.	1908.
Longmont, Colo. ....	\$ 6.50	\$ 14.00
Fresno, Cal. ....	19.40	36.63
St. Petersburg, Fla. ....	.80	12.18
Bethel, Ill., near Emden. ....	10.60	30.00
Carbondale, Ill. ....	25.07	41.03
Centralia, Ill. ....	25.00	60.61
Denver, Ill. ....	17.65	65.63
Fairfield, Ill. ....	4.58	31.71
Marion, Ill. ....	31.50	50.00
Sandoval, Ill. ....	10.25	25.26
Tampico, Ill. ....	3.70	25.32
Fairfield, Ia. ....	4.29	14.08
Sloan, Ia. ....	3.41	21.50
Jeffersonville, Ind. ....	5.75	19.40
Logansport, Ind. ....	6.60	20.00
Hutchinson, Kans. ....	11.32	20.00
Reserve, Kans. ....	16.30	37.00
Farmington, Mo. ....	16.50	48.52
Hannibal, Mo. ....	57.00	92.58
Linwood Ch., Kansas City ....	19.28	25.62
Lawson, Mo. ....	77.00	34.06
Marshall, Mo. ....	54.00	96.48
Mexico, Mo. ....	50.00	60.00
Sedalia, Mo. ....	43.47	130.00
St. Louis, Hamilton Ave. ....	67.44	201.53
Union Ave. ....	505.00	613.00
Fourth ....	53.00	100.00
Pleasant Grove, Minn. ....	10.00	30.00
Fairbury, Neb. ....	28.84	52.86
Syracuse, N. Y. ....	2.40	17.26
Perry, Ohio. ....	2.55	20.46
Bluefield, W. Va. ....	5.50	26.20

The following Bible schools have entered our family of Life Lines through the Easter offering:

Marshall, Mo., Farmington, Mo., Columbus, Ind., Abingdon, Ill.

These, by contributing one hundred dollars per year, furnish the entire support of a child or aged dependent Disciple. The old Life Lines all remain, and so the number of those who bear one another's burdens in fulfillment of the law of Christ continues to grow.

The need is great. Many of our Lord's suffering little ones stand knocking for admission to the sheltering protection of Christian love. The Master's appeal through them has remained unanswered

because of the lack of funds.

Every Bible school in the brotherhood should have fellowship in this holy ministry. To neglect the cry of the orphan is surely to neglect Christ, no matter what else may be done. It is not too late. Let at least one service of the year and one offering be given in pity for the poor.

#### A SECOND CHANCE

Children's Day, June 7, affords a second chance to the members and churches that are not satisfied with the offerings they made in March. There ought to be about two thousand five hundred of these churches, and this divine dissatisfaction ought to be stirring in the hearts of ten thousands of Disciples. Remember these two offerings must maintain the work for a whole year. Remember this is the year before the Centennial. Fifty new missionaries are to be sent out. Consider also that your total missionary offerings are such a small part of your aggregate expenses for the year that to plead the financial depression for reducing or failing to increase them would be actually trifling with a sacred matter.

But there are two or three thousand other churches and some more hundreds of thousands of Disciples that gave nothing at all in March. They missed the first missionary chance of the year entirely. Let them seize the second chance that Children's Day offers. On the same day make a separate offering from the church, that both church and Bible school may be represented in the reports of the year. The same agitation, the same house-to-house canvass, and the same interest will produce both offerings. Get up a friendly rivalry among the classes of the school, and between the Bible school and the church. Let us have no six-foot men hiding behind kindergarten children when the Lord's supreme command is being proclaimed. Thank God for the second chance, and do your duty.

W. R. WARREN, Centennial Sec.

Sincere doubters do not advertise their difficulties.

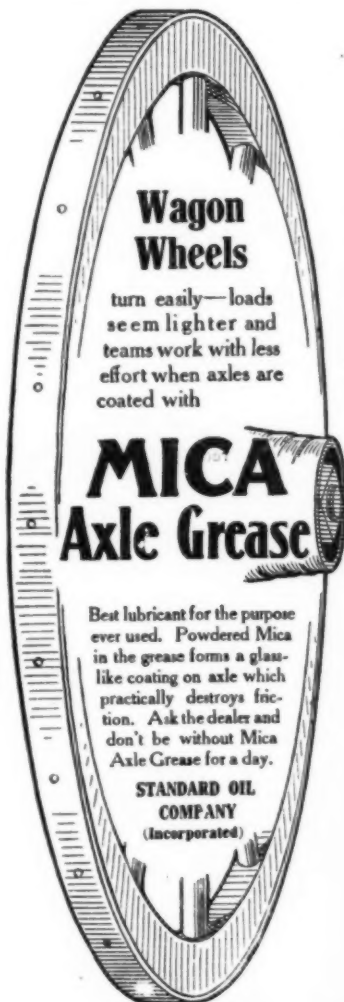
#### NEW KANSAS CHURCH.

Last week I organized a congregation of Disciples in Coldwater, elected a building committee and raised nearly half enough money to build a church. We have never had an organization in Coldwater, a growing county seat town.

ELGAR W. ALLEN,

Wichita, Kansas.

Only dead intellects confuse doubt and denial.



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## From Our Growing Churches

### CANADA.

**Mimodosa:** In the largest meeting ever held in this city there have been 50 additions.

H. GORDON BENNETT, Evangelist.

### COLORADO.

**Grand Junction**—Two additions May 17.  
J. H. MCCARTNEY.

### ILLINOIS.

**Carbondale**—There were six confessions and baptisms here to-day.

J. W. KERNS, Minister.

**Chicago**—George H. Brown and the First Christian church of Charleston, Ill., have 279 additions since the Union meeting led by William Sunday. The house was filled at a reception given the new converts last Tuesday night. Many will take Bible study. The officers of the church have voted Bro. Brown a substantial and merited increase in salary. Four hundred and eighty-five attended Sunday school May 10.

WILL F. SHAW.

### INDIANA.

**Morocco:** The three weeks' meeting closed with 30 accessions, all but two by confession. A reception was held on the Monday night following, which was largely attended. Interest in church work greatly helped by the service of meetings.

G. B. STEWARD.

### OHIO.

**Salem**—The work at the First Christian church, Salem, O., is in a prosperous condition. All departments of the work are enjoying a healthful growth. The congregation under its new pastorate is looking towards larger things. The services are unusually well attended. There have been nine additions of late, all by letter or statement. Evangelist Percy Wilson and wife were among the number. The Bible school is doing great work. The average attendance is close around the four hundred mark. The pastor has worked up a class of thirty, none of which were in the school. This is an organized class, meeting all the requirements of the International Association. Name, The Twentieth Century Class; motto, What Others Have Done, We Will Do; aim, One Hundred Members. We also have a strong class in training for service. About sixty are taking this work. The other auxiliaries of the congregation are likewise in good condition. The C. W. B. M. has had several valuable accessions of late. They now mourn, with their great sisterhood, the loss of their loved and honorable leader, Mrs. Moses. The pastor and his wife have been graciously received by the church and city. We have great hope for the future.

J. W. REYNOLDS.

### VIRGINIA.

**Richmond**—Will close here to-night. Forty added thus far. Others will come.

Begin at Petersburg, May 17. Miss Hall, Wheeling, is singing. Open date for June 10.

O. D. MAPLE, Evangelist.

### WASHINGTON, D. C.

Reports at ministers' meeting, Vermont Ave. (F. D. Power), 1 by letter; Vienna (Thos. Wood), 1 by letter; Ninth Street (Geo. A. Miller), 3 confessions and 2 by letter. Thos. Wood has taken charge of Antioch Church, Vienna. The writer leaves 34th Street Church about June 1, to take charge of the work at New Bern, North Carolina. The fellowship in Washington has been delightful. Our pastors here are capable and godly men. We leave the work at 34th Street in good condition.

CLAUDE C. JONES, Sec.

### RECORD-BREAKING OFFERING.

The First Church of Christ, Birmingham, Ala., A. R. Hoore, minister, made its offering for home missions Sunday, May 17.

W. J. Wright, corresponding secretary, was present and spoke on, "The Work of American Evangelization." There was a large and enthusiastic congregation present. The offering in cash and pledges amounted to \$1,300. This, so far as we know, breaks the record for home missionary offerings by our churches. It is a remarkable offering in different ways. First, it is more than \$3 per member for the entire church. Second, it was made at a most inopportune time. Birmingham is dependent on one great interest, steel manufacturing. Beginning with the financial depression last autumn, the mines, blast furnaces and steel plants have been shut down, and at the time of this offering but twenty-five per cent of them were in operation. For months there have been thousands of idle men in the city. Still further, the price of pig iron, which is the base of Birmingham's prosperity, is but \$11.50 per ton now, as against \$18.50 one year ago.

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This new invention U. S. Patents Nos. 858,986 and 855,458, renders unnecessary such clumsy, unsightly and frequently harmful devices as trumpets, horns, tubes, ear drums, fans, etc. It is a tiny electric telephone that fits on the ear, and which, the instant it is applied, magnifies the sound waves in such manner as to cause an astonishing increase in the clearness of all sounds. It overcomes the buzzing, and roaring ear noises, and also so constantly and electrically exercises the vital parts of the ear that, usually, the natural unaided hearing itself is gradually restored.

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A. H. HANSON, PASS'N TRAF. MGR., CHICAGO  
S. G. HATCH, GEN'L PASS'N AGENT, CHICAGO

The congregation is not a wealthy one, but to the contrary is comparatively poor. Young men and women who work hard for small wages gave with amazing liberality in this home missionary offering. The secret of it all is a church well taught and trained by a man who believes the dictum of our Master, "It is more blessed to give than receive." The congregation is given every possible opportunity of hearing what is being done in the mission fields. They respond because they have knowledge and knowledge has quickened interest, and interest has developed into enthusiasm.

Here is an example worthy of imitation by hundreds of our congregations. Not a few of our churches are able to give dollars where the Birmingham church is able to give dimes. May this splendid example either shame or inspire them into doing their whole duty in America's evangelization.

A vast number of our churches have not sent their offerings for home missions. Our need is imperative. Take the offering and forward it promptly to the American Christian Missionary Society, Y. M. C. A. Bldg., Cincinnati, Ohio.

### THE OFFERING FOR HOME MISSIONS

Thus far during May one hundred and forty-five churches which sent nothing last year have sent offerings. Larger offerings than were sent last year have come to us one hundred and sixteen churches. On the while twelve congregations have sent exact from one hundred and sixteen churches, ly the same amount as last year. On the other hand one hundred and thirty-eight churches have sent smaller contributions than last year.

The large churches have hardly commenced to remit. Messages have come from them telling that they are holding in them for further offerings from members. When these big offerings begin to come we hope that our receipts will sweep far in excess of last year. At present the whole tendency is to fall behind.

If you have not taken the offering, do it at once, and remit promptly to the American Christian Missionary Society, Y. M. C. A. Bldg., Cincinnati, Ohio.

WM. J. WRIGHT, Cor. Sec.

### FOR THE ORPHANS.

The National Benevolent Association has just received an annuity of \$4,500. The names of the good man and wife who made this splendid offering to the work of the Gospel of the Helping Hand will be withheld for the present. They will be announced later. The Benevolent Association feels especially gratified at this additional testimony to the value and stability of its work. These good people are giving practically their all. They are deeply interested in the beautiful work of caring for the orphan, and especially in caring for the aged, homeless Disciple. They want fellowship with Christ in the care of his suffering little ones. They have

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#### THOMAS McBRIDE MORGAN.

Elder Thomas McBride Morgan, who for more than forty years was a faithful minister of the Word, passed away Sunday, May 10. Brother Morgan was born May 9, 1842, in Davis county, Missouri. He was married to Rachel Barnes in the State of Kansas in 1863. It was the next year after his marriage that he began in the same state to declare the unsearchable riches, and he has been actively engaged in the ministry nearly ever since. In 1875 he moved to Coos county, Oregon, and since that time has preached in Oregon, Washington, Idaho and California. Among the churches which he organized are those at Dayton, Eden Valley, Washington, and Junction City, Ore. He has ministered to the churches at Amity, Roseberg, Coakwell City, Bethel, Pleasant Hill and Cottage Grove, Oregon; Moscow, Idaho; Pomeroy and Covello, Wash.; Coralitos and Paso Robles, Cal. His last work was at Paso Robles, Cal. For several years he has considered Santa Cruz, Cal., his home. He had just closed a splendid work at Paso Robles, and had been home but a few days when he suddenly died.

His was a very fruitful ministry, and

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it was a great pleasure to hear his stories of the pioneer days. He has many friends in the five states where he has preached who will mourn his departure. Brother Morgan was very active in every good cause, especially the temperance movement.

He is survived by the faithful wife who shared his sorrows and joys. Brother leaves seven sons, one of whom is Lloyd Morgan, a student at Eugene Divinity School.

The funeral service was conducted by the writer on the 13th at Santa Cruz.

A. LYLE DEJARNETTE.

Santa Cruz, Cal.

#### STANFORD.

Mrs. Margaret Stanford—a long time Disciple—mother of Elder Orin Stanford, Englewood (Chicago) church, passed away March 23 in Youngstown, O., her native state, at the home of her daughter, Mrs. John W. Williams, at the age of 72. Removing to Chicago about 1890, after a residence of some 15 years, she returned east, where, suffering from lung trouble, she gradually failed, being for many months unable to leave her room. The end was peaceful. She died in the Lord.

W. P. KEELER.

Chicago, April 21, 1908.

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Upon the marsh mud, dark and foul,  
A golden sunbeam softly fell,  
And from the noisome depths arose  
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